Digging Up The Dirt

Information received in August 2026 indicates that several persons, including a journalist linked to a British 'antifascist' group, are seeking to 'dig up dirt' on David Myatt relating to his time in Leeds in the 1970s. They are particularly interested in his criminal convictions during that time with their intention being to not only discredit Myatt but also link his criminality to the Leeds Satanist group called the 'temple of the sun', which it is claimed became the ONA, but which according to Myatt was a neo-nazi honeytrap with his involvement lasting only a few months. {1} {2}

Criminality

Myatt has made no secret about his criminal convictions during his time Leeds as the following excepts from his published works reveal.

> ¶ "[O]ne day in 1974, four or five Police officers from the then Yorkshire Regional Crime Squad (later to become part of the National Crime Squad), raided my garret in Leeds, and arrested me." Myngath, p.24 of https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

In an interview due to be published later this month (August 2026) Myatt states that he was later found guilty on several counts of 'handling stolen goods' and received an 18 month prison sentence suspended for two years.

> ¶ "Two significant events during this period (1973-1975) helped shape and develope my extremism. One was that I was released from my first term of imprisonment for violence (...)
>
> 1973 and especially 1974 became, for me, a time of ultra-violence, criminality, and of a fanaticism even more extreme than that of previous years. A period during which I was regularly involved in fights and brawls, regularly arrested and appeared 'in the dock' - including for running that gang of thieves - and which period would end, perhaps inevitably, with me being sent to prison for a third time.
>
> Among the highlights of that NDFM year, for me, were the following. I smashed up (with one other NDFM member) an anti-apartheid exhibition, in Leeds (twice). I gave vitriolic extempore speeches at public meetings (some of which ended in violence when our opponents attacked). I waded into some Trade Union march or other, thumped a few people then stole and set fire to one of their banners (arrested, again) (...)
>
> Finally, toward the end of that Summer, a meeting we had arranged on Leeds Town Hall steps resulted in a mass brawl when the crowd of around a thousand attacked us, after I had harangued them for around half an hour. Several Police officers were injured as they tried to break up the fights. I was arrested (again) but soon was granted bail...
>
> When my case came to trial, at Leeds Crown Court, I was accused of having 'incited the crowd' and generally held responsible for most of the violence." Part Two: 1973-1975, *Ethos of Extremism*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

For that Town Hall incident he was founded guilty of a Breach of the Peace and ordered to pay several fines. Shortly after the trial Myatt left Leeds and went to live in a caravan on farm in Norfolk.

A Decades Long Campaign

The intent behind this new attempt to 'dig up dirt' about Myatt is obviously part of the on-going and decades long campaign to discredit him. Since the obvious hatred of and prejudice against Myatt {3} by those involved in the campaign precludes, judging by their actions and their claims, a belief in redemption {4} {5} the question is what are the motives behind the vigour with which the campaign in now being pursued? It is an interesting question which a few authors, who have doubts concerning the orthodox narrative about Myatt, {6} have tendered answers centred around what they consider to be the antinomian nature of Myatt's post-2012 philosophy of pathei-mathos and of many of his other post-2012 writings, with antinomian as used in relation to Myatt implying

> "a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature." {7}

The genesis of that philosophy was, according to Myatt himself, his own pathei-mathos about which he wrote,

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades?
>
> No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." {8}

As one author explained:

> "Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture.
>
> David Myatt's antinomian reputation, currently for a few and possibly in the future for a rational

and scholarly minority, is in his philosophy of pathei-mathos; in prose such as, to give just two examples, *One Tree Among Many* and *Memories Of Manual Labour*; in works such as *Classical Paganism And The Christian Ethos*, and *Tua Est Diaboli Ianua*; and in his translations of and extensive commentaries on tractates of the Corpus Hermeticum." {9}

One author considered that Myatt's antinomianism

> "is also expressed by the zealous opposition to and hatred of him by particular individuals, politicians, political advocacy groups, and others, many of whom declare themselves to be 'antifascists' and/or fighting 'extremism'; many of whom have also spent years trying to discredit him by making allegations and spreading rumours about him; and all of whom have consistently ignored his rejection of extremism, his regret regarding his extremist past, and his philosophy of pathei-mathos.
>
> The current reality is that the strategy and tactics of the Establishment and its minions has been remarkably successful in diverting attention away from what some individuals understand as Myatt's core heresy: his mystical philosophy of pathei-mathos which uncovers the dialectical nature of the causal abstractions inherent in all ideologies, be they deemed 'extremist' or otherwise, and in causal constructs such as the nation-state." {10}

That the campaign has in the past two years included claims that all of Myatt's post-2012 are a deception by an unrepentant neo-nazi and satanist would {11} seem to suggest that Myatt's post-2012 antinomianism is indeed a motive behind the vigour with which the campaign in now being pursued.

Of those claims of deception, one author wrote that

> "a spurious 'chain of authority' [has been] created with the result that a large number of people, including some individuals employed in academia, assume, believe, or assert that Myatt is 'Anton Long', that he did found the Order of Nine Angles, that he is (or was) a Satanist, and therefore that his denials are tantamount to, or actually are, lies or a deception by a Satanist, and can therefore by ignored or dismissed.
>
> There has thus developed, over a decade or more and regarding Myatt, what may be termed the convenience of conjecture, where individuals, having not bothered to do their own research, publicly express an opinion about Myatt based on what little they know or assume, or unknowingly or otherwise use the fallacy of reasoning known as the appeal to authority by repeating what others have written or said about him; and where those considered to be academics (that is, employed in academia) who, having not undertaken research wholly based on primary sources, publicly and usually by means of a printed medium, also use the fallacy of appeal to authority relying as they mostly do on the conjectures of others be those others considered to be academics or otherwise." {12}

Asked about the campaign in 2026 Myatt replied, in an interview with Aymenn Jawad Al-Tamimi:

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt. My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." {13}

Thus, the campaign has to ignore (a) the reality that it was Myatt's criminal and extremist past which formed part of the pathei-mathos that eventually led him to develop his post-2012 antinomian philosophy based on empathy and compassion, and (b) the sentiments and statements expressed by Myatt such as in his 2026 reply to Aymenn Jawad Al-Tamimi.

Conclusion

To date, the campaign to discredit Myatt has, given our current human nature, been very successful. Yet as one essayist wrote:

> "[I]t is our possibly heretical contention that [David] Myatt will be remembered as a modern antinomian and as a 'man above Time' long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal *idées fixes* of particular temporal nation-States." {14}

The essayist also wrote that Myatt's

> life and especially his post-2012 writings are, to unbiased informed observers, those of someone who having lived both *in Time* and *against Time* transitioned to be *above Time*, according to how those terms were described by Savitri Devi in chapter three of her 1950s book *The Lightning And The Sun*, with those *in Time* pursing selfish, egoistic, aims and akin to "a blind force of destructive Nature"; those *against Time* who "far too late or ... a little too soon" try to the establish a "tangible order of justice (Ram raj) on this earth"; and those *above Time*,
>
> > who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above—as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss (...)

Selann Ibotæ
August 2026

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{1} The essay *Temple of the Sun: A Story Of Infiltration And Extremism* provides an overview of the recent allegations about Myatt's involvement in 1974 with that Leeds-based 'satanic' group. It is included (pp.77-85) in the compilation titled *Allegations Concerning Myatt And The Occult*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/08/occult-allegations.pdf

{2} Myatt's explanation for his involvement is in Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{3} The prejudice against Myatt is analyzed in *A Prejudice By Any Other Name*, https://archive.org/download/a-prejudice-by-any-other-name/a-prejudice-by-any-other-name.pdf

According to the Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (POI-QUE, p.356) prejudice is

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection."

{4} As described in the *Overview* section of *A Question Of Hatred Or Redemption?* https://archive.org/download/a-question-of-hatred-or-redemption/DM%20A%20Question%20Of%20Hatred%20Or%20Redemption.pdf

> There are two questions to ask in relation to the decades-long, often acrimonious discussions now often begun and continued by anonymous persons using modern means such as social media, about whether David Myatt was the original 'Anton Long' and founded the original ONA.
>
> The first question is what motivates the adherents of the DM=AL equation? A perusal of their often strident postings and articles seems to indicate it is a question of hatred and intolerance enshrined perhaps in a slogan such as "never forgive, never forget", especially given Myatt's thirty years as a neo-nazi street activist and theoretician.
>
> The second question is whether those adherents believe in personal redemption and change via pathei-mathos? For even if Myatt developed a public satanic persona to propagate his neo-nazi honeytrap (...) and was the original 'Anton Long' and founded the original ONA his change, and regrets about his past, are evident in his post-2012 writings.
>
> Naturally, the anti-Myatt adherents have a ready-made answer: those writings are deceptions by an evil man with many of the adherents claiming he is still a neo-nazi and/or still a satanist. An answer evident for example in the recent work titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* and in comments made by one of Myatt's most vocal opponents in a March 2022 interview with journalist Justin Ling; comments such that "Myatt lies through his teeth".
>
> It is evident that the intolerant, unforgiving, ones are the majority as so often in the past, and that the virtues of tolerance and forgiveness are still the purveu of a minority.

{5} The Addendum titled *An Expiative Weltanschauung?* is an extract from the 2026 essay *Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos - Myatt And The Question Of Expiation* and provides an overview of Myatt rejection of extremism, regret for his past, and the development of his philosophy of pathei-mathos.

{6} The narrative is described in *A Modern Phantasy About A Man*, https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

In essence, the narrative is not only that David Myatt is 'Anton Long' the founder of the ONA but also that since 'Anton Long' promoted deception and misdirection, David Myatt is deceptive with his post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive.

{7} *An Anti-Establishment Heretic,* in *Understanding The Way Of Pathei Mathos*, https://archive.org/download/understanding-the-way-of-pathei-mathos/Understanding-The-Way-Of-Pathei-Mathos.pdf

{8} *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

See also the Addendum.

{9} The Trouble With Mr Myatt, included (pp.364-370) in *Allegations Concerning Myatt And The Occult*, op.cit.

{10} *Antinomianism And The Philosophy Of Pathei-Mathos*, included in *Understanding The Way Of Pathei Mathos*, op.cit.

{11} One of the recent claims is analyzed in *The Early And The Later Myatt: A Study In Temerous Claims*, included (pp.118- 153) in *Allegations Concerning Myatt And The Occult*, op.cit.

{12} *Myatt And The Convenience Of Conjecture*, included (pp.36-39) *Allegations Concerning Myatt And The Occult*, op.cit.

{13} *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

{14} *A View From Above Time*, https://archive.org/download/a-view-from-above-time/a-view-from-above-time.pdf

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Addendum
An Expiative Weltanschauung?

The Philosophy of Pathei-Mathos, also known as the Numinous Way of Pathei-Mathos, was developed by David Myatt over a period of some seven years, beginning in 2006, and as a consequence of his own pathei-mathos [1] which involved some thirty years of practical involvement in political extremism together with what one academic described as

> "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." [2]

His pathei-mathos included the suicide, in 2006, of his fianceé which according to his own accounts was the main reason he was moved to re-evaluate his political and religious involvements, his own personality, and his life. In one account he writes:

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades?
>
> No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." [3] [4]

In answer to a question asked in 2014 about whether he had any guilt about his past he replied:

> "If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said,

> by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering [...]
>
> In a very personal sense, my philosophy of pathei-mathos is expiative." [5]

This expiation therefore seems to be his answer to a question he posed in 2012:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused – perhaps before one became such a person of compassion, honour, and empathy – is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal *dua* to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.
>
> In truth, I do not know the answer to the question how to so numinously make reparation, propitiation." [6]

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[1] Pathei-Mathos, πάθει μάθος, is described by Myatt in Appendix VII of the seventh edition of his book *The Numinous Way Of Pathei-Mathos* in the following terms:

> "The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.
>
> When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.
>
> Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία."

The Numinous Way Of Pathei-Mathos: (a) Printed version ISBN 978-1484096642 (b) Gratis pdf: https://

davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[2] Kaplan, Jeffrey. *Encyclopedia of White Power: a Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f.

[3] *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

[4] A similar sentiment is expressed in [Myatt's] 2012 essay *Pathei-Mathos: Genesis of My Unknowing*,

> "There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.
>
> Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all.
>
> Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." Included in the archive (pp.670-671) of his website (2012-2023) at https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf

[5] *Some Questions For DWM*, included in *One Vagabond In Exile From The Gods*, op.cit.

[6] *Numinous Expiation,* 2012. Included in *A Necessary Remembering*, https://davidmyatt.wordpress.com/2026/02/22/a-very-necessary-remembering/

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